

Mahasatipatthana Sutta (Digha Nikaya 22)
“The Great Applications of Mindfulness Discourse”

katamo ca bhikkhave sammasamadhi
what and o scrap-gatherers righteous absorption

And what O contemplatives is righteous absorption?

idha bhikkhave bhikkhu vivicc'eva kamehi
here o scrap-gatherer a scrap-gatherer detached truly from sensuality
vivicca akusalehi dhammehi
detached from unwholesome from mentality

Here O contemplatives a contemplative is truly withdrawn from sensuality and withdrawn from unwholesome mentality,

savitakkam savicaram vivekajam pitisukham
with applied attention with sustained attention detachment born bliss-joy
pathamam jhanam upasampajja viharati
the first ecstasy towards clarity he abides
having applied and sustained attention and experiencing the bliss and joy born of non-attachment; thus one enters into the clarity of the first ecstasy and abides.

vitakkavicaranam vupasama ajjhattam sampasadananam cetaso
of applied-sustained attention allayment in oneself inner tranquility mental
ekodibhavam
one-pointedness of mental development

With the inner stilling of applied & sustained attention, one experiences inner tranquility and one-pointedness of mind

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| <i>avitakkam</i> | <i>avicaram</i> | <i>samadhijam</i> | <i>pitisukham</i> |
| no applied attention | no sustained attention | absorption-born | bliss-joy |
| <i>dutiyam</i> | <i>jhanam</i> | <i>upasampajja</i> | <i>viharati</i> |
| the second | ecstacy | towards clarity | he abides |

without applied and sustained attention and experiences the bliss and joy that is born of absorption; thus one enters the clarity of the second ecstasy and abides.

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| <i>pitiya</i> | <i>ca</i> | <i>viraga</i> | <i>upekkhako</i> | <i>ca</i> | <i>viharati</i> | <i>sato</i> | <i>ca</i> |
| of bliss | and | dispassion | who is equanimous | and | he abides | mindful | and |
| <i>sampajano</i> | <i>sukhan</i> | <i>ca</i> | <i>kayena</i> | | <i>patisamvedeti</i> | | |
| fully aware | joy | and | with the body | he experiences | | | |

With bliss, dispassion and equanimity one abides mindful and fully aware, experiencing joy as it fills the body;

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| <i>yam</i> | <i>tam</i> | <i>ariya</i> | <i>acikkhanti</i> | <i>upekkhako</i> | <i>satima</i> |
| which | that | the noble ones | they call | who is equanimous | who is mindful |
| <i>sukhavihari'ti</i> | <i>tatiyam</i> | <i>jhanam</i> | <i>upasampajja</i> | <i>viharati</i> | |
| in joy abiding | the third | ecstacy | towards clarity | he abides | |

Of this the Noble Ones declare: “One who is equanimous and mindful abides in joy.”; thus one enters the clarity of the the third ecstasy and abides.

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| <i>sukhassa</i> | <i>ca</i> | <i>pahana</i> | <i>dukkhassa</i> | <i>ca</i> | <i>pahana</i> |
| of joy | and | the abandoning | of suffering | and | the abandoning |
| <i>pubb'eva</i> | | | | | <i>somanassadomanassanam</i> |
| before truly | | | | | glad-mindedness/sad-mindedness |

With joy over the abandoning of suffering and over the just prior abandoning of emotional fluctuation,

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| <i>atthaigama</i> | <i>adukkhamasukhau</i> | <i>upekkhasatiparsuddhiu</i> | |
| west-going | no suffering/no joy | equanimity/mindfulness/purified by | |
| <i>catutthau</i> | <i>jhanau</i> | <i>upasampajja</i> | <i>viharati</i> |
| the fourth | ecstacy | towards clarity | he abides |

one experiences disappearance without suffering unhappiness, with mindfulness fully purified by equanimity; thus one enters the clarity of the fourth ecstasy and abides.

1st Jhana:

withdrawn from sensuality & unwholesomeness
applied & sustained attention
bliss & joy born of non-attachment

2nd Jhana:

absence of applied & sustained attention
tranquility
one-pointedness
bliss & joy born of absorption

3rd Jhana:

bliss
joy
dispassion
equanimity
mindfulness

4th Jhana:

joy
purified mindful equanimity
absence of suffering